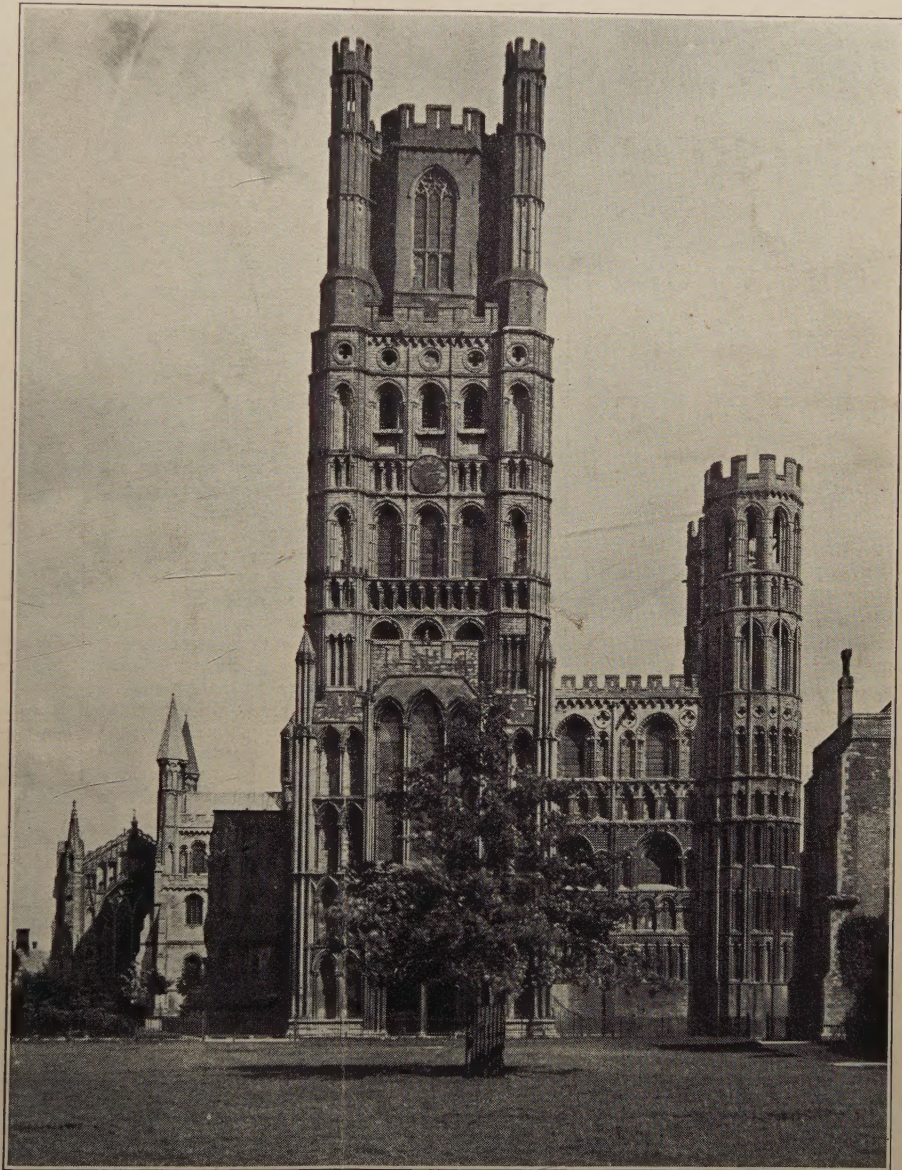


CHURCH DIVINITY SCHOOL
of the Pacific

July 27, 1938

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The Living Church



ELY CATHEDRAL

The castellated towers of this imposing 12th century structure are unique among English cathedrals.
(Ewing Galloway Photo.)

CORRESPONDENCE

Faith and Order Movement

TO THE EDITOR: The letter of the Bishop of California in THE LIVING CHURCH for June 29th on the subject of unity with the Presbyterians has certainly been helpful in indicating the new spirit that is developing in the cause of Christian reunion.

In the past, people have been both skeptical and fearful in regard to any proposals. The very real accomplishments, since the Lausanne Conference of 1927, along the lines of reunion within denominations that have themselves been split up, as for example the Methodists, and of reunion within fam-

ily groups, as for example the Anglicans and the Old Catholics, and the Protestants in Canada, surely are due to the operation of the Holy Spirit.

At the same time, I remember the report of the Edinburgh Conference observed that, "No union has been consummated between a Church of radically Catholic and one of radically Evangelical traditions."

As a member of the Commission on Approaches to Unity, I am aware that reunion is not yet a popular cause among Christian people of any Church. It is my conviction that all matters relating to approaches to unity, whether with the Presbyterians or any other Church, must receive the same careful consideration, wide discussion, and action in General Convention similar to that used in revising the Book of Common Prayer.

Also, at a recent meeting of the Commission on Ecclesiastical Relations, it was observed that matters relating to reunion are the concern of the entire Anglican communion. The Scottish Episcopal Church should be informed of any conferences that take place between the Episcopal Church, USA, and the Presbyterian Church, USA, and it is to be expected that the Church of Scotland will ask to be informed likewise. The recent visit to the United States of the Baron Harold de Bildt, of the Church of Sweden, who was for a number of years a member of the Continuation Committee of Faith and Order, may result in the reopening of conferences begun three years ago between our Church and the Augustana Synod. There is vitality in the Faith and Order Movement. (Rev.) FRANCIS J. BLOODGOOD.

Madison, Wis.

To Bishops and Clergymen

TO THE EDITOR: Why is it not possible for us clergy to do as many industrial groups—give a percentage of our earnings to those unemployed? From reports, I would hazard the guess that there might be 500 priests not working in our Church. In many of these cases there is desperate need. Those of us who are in work are very grateful, and some of us would be perfectly willing to give say 5% of our stipends to those less fortunate. If bishops and priests alike were to do this, it would give to these men about \$100 a month. All that would be necessary would be for individual bishops to call together their clergy and make the proposition to them and then, after agreeing upon the percentage necessary, appoint a commission or committee to collect and disburse to the men in their own diocese. In a little while a canon could be passed to make this compulsory just like our pension fund. It seems to me I've read somewhere in the Bible that one part of the Church sent relief to the brethren living in another part. Why not emulate this example? My own diocese is not a very important one, but I'd love to see it lead the way in something which should have been done long ago.

(Rev.) ARCHIBALD WILLIAM SIDERS.
Puyallup, Wash.

Services at Sea

TO THE EDITOR: On every Cunard liner, the captain of the boat (or one of his senior officers) conducts Morning Prayer, as described by Mr. Barnwell, and that service is invariably well rendered and very helpful.

But to some, a Lord's Day without opportunity to attend Holy Communion is a day of incomplete worship, and the little grumble uttered recently was against clergy (multiclad or otherwise) who deprive laity of the help of this means of grace.

(Capt.) B. FRANK MOUNTFORD.

New York.

BOOKS RECEIVED

(All books listed here may be obtained from Morehouse-Gorham co., 14 East 41st street, New York City.)

LITURGY AND WORSHIP

Confirmation in the Modern World. By Matthias Laros. Sheed & Ward, New York. Pp. 239. \$2.00.

† A study of Confirmation from the Roman Catholic point of view.

In Remembrance of Me. By Fred H. Lindermann. Lutheran press, New York. Pp. 123. \$1.50.

† Addresses in preparation for the Holy Communion.

RELIGIOUS EDUCATION

Inspirational Readings for Church and Home. Compiled by Amos T. Lundquist. Augustana book concern, Rock Island, Ill. Pp. 252. \$2.00.

† An excellent anthology for use in the church school or the family circle.

Youth in the Toils. By Leonard V. Harrison and Pryor McNeill Grant. Macmillan, New York. Pp. 167. \$1.50.

† A book which should be in the hands of every worker with boys.

We Believe and Worship. By Maurice Clarke. Cloister press, Michigan City, Ind. Pp. 82. 70 cts.

† Services for the older members of the church school, based upon the sentences of the Apostles' Creed, with appropriate hymns.

DEVOTIONAL BOOKS

Converse with God. By James Wareham. With a foreword by the Bishop of Peterborough. Morehouse-Gorham, New York. Pp. 157. \$1.40.

† A clear and simple guide to meditation, by the well-known canon of Peterborough. This is an exceptionally good book.

If Ye Shall Ask . . . By Oswald Chambers. Dodd, Mead, New York. Pp. 123. \$1.25.

† Devotional readings, from lectures given at the Bible training college, Clapham, England.

Little Letters to God. By Margaret Sangster. Round Table press, New York. Pp. 149. \$1.50.

† Meditations, in the form of "letters."

The Suffering God. By Erling Eidem. Augustana book concern, Rock Island, Ill. Pp. 160. \$1.50.

† Meditations on the Atonement.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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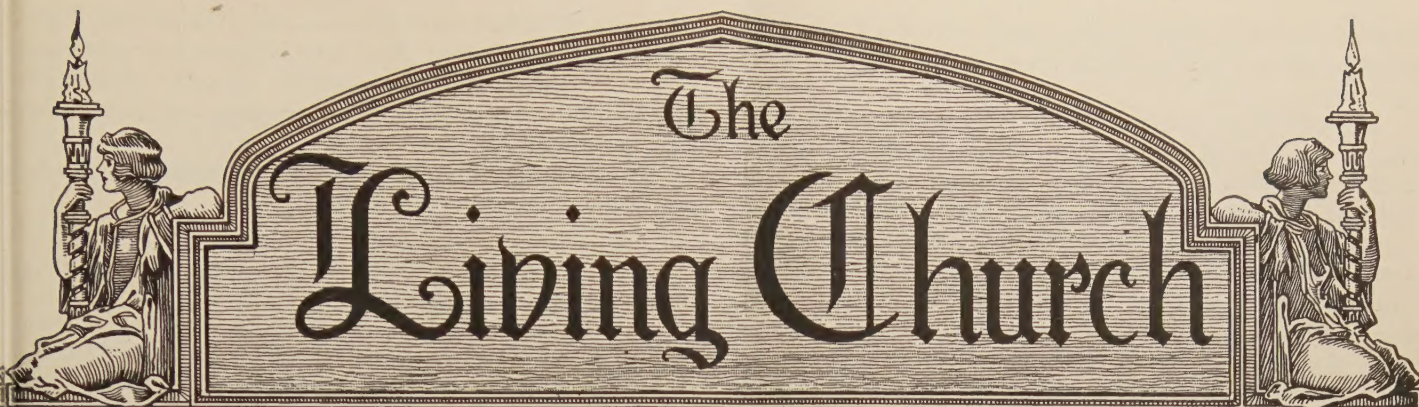
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VOL. XCIX

NEW YORK AND MILWAUKEE, JULY 27, 1938

No. 4

EDITORIALS AND COMMENTS

Church Establishment

RECENT Church news from England contains some shining examples of the absurdity of Church establishment in that country. The Church Assembly failed to pass a measure intended to give the bishop of a diocese increased power for dealing with clerical misbehavior or negligence, because, forsooth, it might arouse opposition in Parliament! The Assembly did pass a measure that would abolish the ancient right of the Crown to nominate bishops and to imprison clerics who refuse to carry out the Crown's nomination, but the *Church Times* observes that "there is a danger that [this action] is going to be torpedoed by an alliance of the Cabinet and the bishops." Meanwhile, an ecclesiastical court in Cornwall decrees the removal of stone altars from a parish church on the ground that they are illegal and the civil authority will if necessary enforce the injunction. Why, we wonder, should an altar be legal if made of wood but illegal if made of stone? Should the phrase in the *Benedicite omnia opera Domini* be amended to delete the phrase "O ye Mountains and Hills, bless ye the Lord" because the mountains and hills are primarily made of stone?

We wonder how long our English fellow-Churchmen will put up with the anomaly of establishment. If the Praemunire reform is indeed torpedoed by an alliance of the Cabinet and the bishops we shall look forward with interest to some courageous dean and chapter who will refuse to elect a royal nominee to the episcopate or some bold bishop who will refuse to participate in his consecration at the risk of imprisonment and confiscation of his property. The Church of England is fond of quoting the provision in Magna Carta, "*quod Anglicana Ecclesia libera sit*," but in some respects the Anglican Church is less free than it was in the turbulent days of King John.

Italian "Aryanism"

FASCIST ITALY is reported to be following in the footsteps of Nazi Germany in devotion to the Aryan myth. An anonymous group of Italian professors proclaimed the new Fascist theory of Italian Aryan purity, and the government promptly followed the pronouncement with the conversion of a bureau of the Ministry of the Interior into a special subsidiary department to be known as "For the Race."

The original Aryans were one of the primitive tribes inhabiting central Asia and belonging to the Indo-European family. Modern Europeans are descendants of them only in the very loose sense that Europe is believed to have been settled by people of Asiatic origin and doubtless the Aryans were among their ancestors. This is, however, quite as true of the British, the Spaniards, the Russians, and even the Jews, as it is of the Germans and Italians. If there are any people today who really have a right to claim the name of Aryans they are not Europeans but those East Indians and Iranians who are descended from Indo-European stock, according to Sir George Grierson (*Report of the Linguistic Survey of India*, quoted in *Encyclopedia Britannica*, 14th edition, article, Aryans).

Modern pseudo-Aryanism is built up on a demonstrably false basis but it is nonetheless dangerous. Its chief characteristic is antisemitism, and it will not be surprising if the newly acquired Italian devotion to the Aryan myth soon results in persecution of the Jews. Perhaps this is to be one of the fruits of Hitler's recent visit to Mussolini.

One encouraging feature in the situation is the prompt and definite statement by the Pope denouncing "exaggerated nationalism," which is felt to be an indication that the Vatican will oppose any attempt by Mussolini to promulgate the kind of racial doctrines that have proved so powerful an instrument of persecution in Germany and Austria. Powerful though Mussolini is, he requires the support of the Church in a country that is almost entirely Roman Catholic and he will doubtless hesitate before putting into full effect a policy that will alienate his close neighbor the Pope.

Japan Cancels the Olympics

JAPAN, finding the cost of the war in China an increasing burden, has canceled plans for holding the Olympic Games and a World's Fair in Tokyo in 1940. Growing boycotts and the fact that undoubtedly many people throughout the world would not attend these events because of lack of sympathy with the Japanese military policy are no doubt additional factors in the decision.

The Church in Japan, stimulated by the vigorous Brotherhood of St. Andrew in that country, was planning a great pilgrimage of Churchmen to take place at the time of the 1940 World's Fair. Whether those plans will be continued in view

of the cancelation of the official government plans is doubtful, but we shall have to await further word from the Orient before being sure as to this.

Apparently Japan is finding that she has bitten off a larger slice of China than she can chew, and now realizes that her continental adventure is going to be a long drawn out affair and a more expensive one than anticipated. Chinese resistance is stiffening and the lengthening line of communications as the Japanese forces proceed up the Chinese rivers into the interior means a heavy drain upon the resources of the invader. Moreover, Japan has by this time so thoroughly alienated the sympathy of virtually the entire civilized world with the exception of the avowed Fascist powers that she is beginning to feel her isolation. No longer can the Chinese invasion be disguised as a mere job of policing; and the claim that she is acting in self-defense, which has been put forth by the Japanese chamber of commerce in New York and other Nipponese agencies, is so palpably absurd that it refutes itself.

Meanwhile America stands by, content to express horror at the Japanese aggression while at the same time shipping war supplies to that country and reaping a handsome profit therefrom. This in turn causes the prices of armament stocks to rise on the New York exchange and thus improves the financial status of many a good Churchman, many a widow living on her investments, and even not a few Church endowment funds. What a strange world we live in!

Progress in Marriage Legislation

NEW JERSEY has joined the list of states requiring a health certificate before the issuance of a marriage license. In New York, as we have recently noted, no marriage license may now be issued unless each applicant shall have submitted to a physical examination and a standard serological laboratory test. New Jersey's law also went into effect recently, and as the state director of health said, the new law will detect many cases "which otherwise may not be recognized until serious damage had been inflicted upon those unknowingly harboring the disease, their partners in marriage, and their children yet unborn."

New Hampshire's law will take effect on October 1st, and a new Illinois law is also in operation. Wisconsin, a pioneer state in the matter of a health certificate for men, has extended the requirement to women. The question of similar legislation is being considered and agitated in sundry other states and bills are being prepared by a number of diocesan social service commissions.

It is interesting and encouraging to note that the Jewish synagogue has been urged at a meeting of the Central Conference of American Rabbis, said to be the largest rabbinical group in the world, to take the lead in saving marriage and family life in America through a combination of a modern social control and a rebirth of idealism. This plea and specific recommendations were submitted to the conference at its recent meeting in Atlantic City. The committee recommended that the rabbis of the conference require at least five days between application for the marriage license and the actual ceremony. It proposed that rabbis require medical examination and an exchange of medical certificates, and that they refuse to perform a marriage under some medical conditions. In addition, they were urged to require that both the prospective bride and bridegroom prepare for an understanding of marriage and family problems. The committee recommended preparation of a guidebook for rabbis and laymen on the "Jewish aspects of

marriage and the family, birth control, divorce, and kindred subjects." It pointed out that "laws lag behind current knowledge. Upon the minister of religion rests the obligation to establish standards in advance of the laws, and in accordance with knowledge and social ethics."

All of which represents commendable progress toward the protection of the American home.

The Church and the World

HALF-TRUTHS are dangerous instruments. Useful in their proper area of operation, they can lead to much damage and wrecking when applied to situations which they do not fit.

The statement that the Church should confine herself to enunciating great principles, keeping her skirts clean from partisanship and from espousing secular causes, is such a half-truth. Certainly, the Church should not lend itself to individual ambitions or scrambles for privilege. Certainly, also, no existing political party, social class, or secular organization can claim to present a platform identical with that of the kingdom of God. But equally without question, the kingdom of God exists in the world and is charged with the duty of making demands upon the world. And these demands are not merely vague generalizations but specific calls to definite action.

The brotherhood of man, for example, is one of the great principles of Christianity. It means that every time we treat our brother in an unbrotherly way, we are being traitors to the kingdom of God. Every time we make an "example" of a criminal instead of treating him as our brother who has done wrong; every time we utter sweeping condemnations of social groups; every time we attempt to drive an unfair bargain; every time we fail to help the poor, the oppressed, the fatherless, to the full extent of our power—and this includes the use of the ballot as well as the dollar—we are being untrue to the great principle of human brotherhood.

And the Church has not merely a right but a duty to tell her members the right course of action in specific situations. No one man, of course, can claim to speak infallibly with the voice of the Church on all occasions. But it is still the duty of the prophet to speak out, and it is still the duty of the people to give ear. Further, the Church in council and synod is only fulfilling her duty when she applies herself to practical problems. She cannot afford to get bogged down in a morass of legalism, making a rule for every minute variation of every moral problem. Nevertheless, when she does make a specific pronouncement about a specific situation, she is well within the divine commission entrusted to her.

Detecting Lies

MUCH FUN has been made of the so-called lie detector, but a New York judge, the Hon. Charles S. Colden, has ruled that the findings of such a detector should be admitted and evaluated by the jurors in the same way as other evidence. In the case in which it was admitted, the Rev. Walter G. Summers of Fordham university applied the detector to the prisoner and asked him 28 questions, 19 irrelevant, and three repeated three times each, dealing with the hold-up. The prisoner's emotional reaction indicated that he was telling the truth. The assistant district attorney in cross examination asked: "Is it not possible for the subject to control his emotions and defeat the purpose of the examination?" "That is not possible," Fr. Summers replied, "because

the more phlegmatic, the more stoic, the better the subject. Even though the subject can control parts of the body, it does not affect the accuracy of the recording." When one recalls that there was a time when the courts barred finger prints and bullet markings, perhaps Judge Colden has set a precedent of far-reaching significance.

An Old Virginia Custom

THE Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, reminds us of a quaint old Virginia colonial custom. In an interesting pamphlet entitled *The Vine Out of Egypt*, being a study of the extension of the Episcopal Church in this country, Dr. Lacey writes that in colonial Virginia: "Taxes were assessed at service time. Single men were taxed according to their dress, married men according to the dress of their wives." Here is a suggestion to ardent New Dealers for a fruitful additional source of government revenue. If the tax were applied on this basis and levied at Easter time it would certainly yield a substantial revenue. Or perhaps the Church might adopt the scheme and use it as a basis for a missionary assessment.

Seriously, though, Dr. Lacey's pamphlet is a well written and worthwhile presentation of the story of the Church in the United States. It is issued by the Forward Movement committee of his parish and shows what can be done by an active local Forward Movement group.

A Well-Merited Honor

IT IS not often that a Church musician is singled out for distinguished honors. The clergy frequently are the recipients of honorary degrees from universities or seminaries, but few choirmasters or organists are so honored. Too frequently the choirmaster is the forgotten man when recognition for faithful service should be given. It was, therefore, a cause for rejoicing on the part of all Church musicians when King

George VI of England announced that Dr. Sydney H. Nicholson was to be advanced to the rank of knight because of his work in the field of Church music.

Dr. Nicholson was in the United States when the announcement was made that this honor was to be bestowed upon him. He had come to this country to assist in furthering the cause of good Church music. That he would come to Ohio for a two weeks' choirmaster conference is indicative of the stature of the man, who primarily is interested in raising the standards of music in the small church. It was this very ambition of his to aid the small choir that led him to resign one of the highest musical posts in the British empire, that of choirmaster and organist of Westminster abbey, and become the director of the School of English Church Music. At the time he took this step the plan for the school appeared idealistic but without much hope of success. Its influence today is world wide. Its remarkable achievements, including the creation of the College of St. Nicholas where choirmasters may be trained, is in no small degree due to the self-sacrificing spirit of its director.

The many friends of Sir Sydney in the United States will rejoice that his efforts have been so signally recognized while Church musicians generally will be pleased to know that the efforts put forth to make the music of public worship suitable to the praise of Almighty God do not always go unrecognized.

Through the Editor's Window

TEN Protestant ministers armed with baseball bats gave a severe beating to a similar number of Roman Catholic priests in Raleigh, N. C., the other day. The occasion, however, was not an anti-Catholic pogrom but a softball game, won by the Protestants with a score of 14 to 11. However, we are informed that at a supper served in Nazareth orphanage after the game the priests tied the ministers in the amount of food consumed. Where but in America could such an incident as this take place?

A NEW ENGLAND CHURCHMAN passing through Albany recently attended the late Eucharist at All Saints' cathedral and was amazed to read this line in the service leaflet: "Sermon—'Who Is a Sinner?' The Dean." What a splendid example in Christian humility the dean sets his congregation!

LOVE'S ART

THE CLEVER fingers of artists weld
Shape and color and delicate line;
Who would have thought that hands upheld
By nails, would fashion a thing divine?

Sensitive fingers, clean and clever,
Mold and carve with a cool disdain;
Who would think that beauty ever
Would spring from fingers stiff with pain?

Flung and twisted against the wood,
Sensitive hands that once were young
And moved with the sure impulse of good,
Torn and trembling—but still outflung.

Who would have thought that hands close pinned
By rusty nails, were forever free?
Artist's hands—How art has sinned,
Patterning love too tenderly.

No—from the hands of Christ has sprung
Stern art that tests with ageless power,
And on a barren tree is flung
Beauty's austere sculptured flower.

LOUISA BOYD GILE.

ACKNOWLEDGMENTS

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Some Suggestions for Training Priests

By the Rev. Harry S. Ruth

Rector of St. Barnabas' Church, Burlington, N. J.

A FEELING of uneasiness regarding the Church's younger clergy, it seems to me, has been growing during the past few years—a sort of lack of complete confidence; and recently the matter has become much more obvious than formerly.

Clergy are discussing the matter publicly. Certain bishops have expressed grave concern about the quality of the men presenting themselves for the priesthood, and others have termed the work of new men awkward and unsatisfying. Church journals have brought the matter to the laity, some of whom had already begun to speak of the situation. A good indication of just how serious the uneasiness is may be found in the responses by letter to a report in *THE LIVING CHURCH* for April 6th of a speech Bishop Keeler made at Chicago.

I think there is good reason for the uneasiness. But I do not feel that the situation is entirely out of hand. There is an explanation for the failure of the younger clergy, if some think they have failed; there is an explanation for the Church's ministerial problem; and there is a solution—a solution that will permit the Church to build up a strong and determined priesthood. If the young clergy of today are failing, it is simply because they have not been trained and equipped to meet the complexities of the new age.

It might be well, as illustration, to go back to the great Phillips Brooks, who is generally acclaimed as the effective man of his day. Very likely, were he with us today, he would not be the success he was, at least with his own methods. And yet I should like to know who trained him to be the great person he was, for there is a valuable lesson to be learned from his life and actions. He had discipline, the characteristic we need today.

There, I think, is the key to a successful priesthood—discipline from within or from without, so long as the candidate does come under discipline. We are moving into a new age. We are, in fact, already in a new age; and we need a new type of priest to cope with this age. Not entirely a new type, of course; but one with much wider experience and greater concentration than the old leisurely ways of, say, the 19th century.

The statement is not new, of course. Other persons, convinced of its truth, have attempted to develop seminaries that can produce specialists to fit the times; and in England Religious orders are doing something of the same sort. The Religious are being trained with the strictest of disciplines, and they in turn are training others for the priesthood, with the same discipline.

It may even be possible that the future of the Church will be in the hands of these Religious. For if our bishops and other clergy are to be saved from becoming mechanical executives and administrators, if they are to do the difficult work that faces them in these exasperating times, they must be schooled in that discipline. It is the only possible way of their obtaining time to pray, read, do pastoral work, as well as preach and witness effectively, in this hurried world.

Gloomy as the situation seems to be at the moment, however, it is more than likely that the Church will pull out of its difficulty. It can, I am sure, and effectively, if it will put its candidates through a definite training discipline. I would go further, in fact, and insist that it must do this.

It must require, first of all, that each candidate for the priesthood, before he is allowed to enter the seminary, spend at least three months in a large modern business office. He will need to know method, and there is no place he can learn that so well as in a busy office. Besides, the practical knowledge he gets in the office will be continually of help to him in his later work.

Then, when he enters the seminary, he should be required to spend one half-day each week for three months in the library either of the seminary or of some other institution. His time should be spent in indexing headings, subjects, and articles in books and magazines, so that he may get a general knowledge of contents and teach himself systematic research. Such experience as he will get in the library will enable him to value books honestly for their content, not for the fame of their author.

The candidate's ordination to the diaconate should be delayed until after his graduation from the seminary, and his first year as deacon should be spent as a curate or assistant under a priest in a parish with a communicant list of some size, where he will be given training in those matters that only the experienced older priest can teach the young. He should be required to make contact with social cases and visit rehabilitation homes and missions, particularly in the large cities.

If it is not possible, or practicable, to delay ordination to the diaconate and the candidate is ordained during his last seminary year, he should then be attached with title to a parish and required to take definite training. Under no circumstances should he immediately be given a parish in which he will have to work alone.

AFTER a year in a parish under this arrangement, he should be required to go to a mission field, but again not to work alone. He should be definitely assigned to work under another priest or in connection with an associate mission, and he should remain at this work for one year at least. I think two years would give even better results.

His mission apprenticeship served, the candidate should return to a larger city and parish as curate, where for the next year he should receive parochial training. Now he should be encouraged to renew contacts with the seminary and take postgraduate work.

At the end of this year he may be assigned to the rectorship of a small parish, preferably one not in a large city.

This general scheme of discipline should train the young priest in the use of his time, familiarize him with method, stimulate his interest in and contacts with social and moral agencies of the Church, enable him to span the distance between the city parish and the mission, enable him to continue his postgraduate interests, and prevent his rushing into work for which he is unprepared.

It should, in fine, make a priest of him. After five years of intensive training, in addition to his formal schooling in the seminary, he will be in an honest position. Then the bishop will be able to recommend and the parishes to receive the man with confidence. The priest will go into the parish with sincerity and self-respect, and the congregation will look to him and model themselves after him.

"Lead, Kindly Light"

By the Rev. Desmond Morse-Boycott

THE GREAT Cardinal John Henry Newman sat in his little cell in the Birmingham oratory looking through his papers. Masses of unsorted documents relative to the Anglo-Catholic movement, in which he had, up to 1845, played a leading role, poems, sermons, and letters from old friends lay on his desk. He was anxious to sort, annotate, and file them.

Let us take a look at this historic cell. It is a small and reasonably comfortable room. On the walls are pinned up, rather higgledy-piggledy, little pious pictures and rosaries. His desk is marked with ink-stains, and shows the wear and tear of many years of writing. A narrow bed is in one corner, a prayer desk in another. Behind a division of the room is an altar, prepared for Mass. Tomorrow he will rise soon after dawn, say Mass in private, and then settle down to desk-work before the cares of the day overwhelm him.

He is a very old man, now, with a beautiful face marked by many sorrows, a face in which shine all the virtues. He has had a wonderful life, with a terrible heart-break in the middle of it. In 1845 he left the Church of England, the Oxford he loved, the friends with whom he had accompanied as a happy warrior in a common crusade of revival.

He still loved the Church of England. Sometimes, when in London, he would steal into St. Paul's cathedral, to hear the sweet voices of the choristers; once he had secretly pilgrimaged to his beloved little church at Littlemore, near Oxford, and wept outside it. His heart was still with his friends, though in doctrine he had parted from them. He never left them out of his prayers, though not a few of them still regarded him as a deserter, despite the immense popularity of his *Apologia*, a defense drawn from him, after many years of obscurity, by Charles Kingsley's bitter attack on his honesty.

Dreaming of the withered past this great old man takes up an untidy manuscript, covered with his own beautiful handwriting. It is a long poem called *The Dream of Gerontius*. He scans the first page or two and decides that it is rubbish. His literary taste is so keen, now, that he can hardly bear to reread his poems, most of which he felt were bad.

With a sigh he tosses the manuscript into the wastepaper basket, and just then a friend comes in, to discuss some matter. He sees the manuscript in the basket and begs leave to pick it out. In the oratory they know that every fragment of Newman's writing will one day be precious. He at length goes off delightedly clutching the yellow leaves.

As a result of that providential occurrence we are able to sit by our hearths, nowadays, and hear on the radio the imperishable *Dream of Gerontius*, wed to music by Elgar. Most of us are familiar with two fragments of it, used as hymns—"Praise to the holiest in the height" and "Firmly I believe and truly."

But the splendor of that long composition written by him as a Roman Catholic is excelled by a little poem, written by plain John Henry Newman, Anglican vicar of St. Mary's, Oxford, a poem sung wherever English-speaking folk foregather for worship. He called it *The Pillar of Cloud*. We call it "Lead, kindly Light." The manner of its birth forms a story of considerable interest.

Newman had accompanied a sick friend, Richard Hurrell

Froude, abroad, but on the way home parted company with him and went to Sicily. There he fell strangely ill. It was the year 1833. Fighting against the peculiar distress of mind and body which precedes a serious illness he journeyed many miles by day, sleeping, or trying to sleep, in uncomfortable inns on the way. He was bitten continually by large and violent fleas. After a few bad nights they ceased to bite him, as if his blood had become noxious to them. He became helpless with fever. A faithful servant, Gennaro, was his nurse. He became delirious. His life was despaired of. After weeks of lying between life and death, he recovered sufficiently to recommence his journey home. He was aching for England and Oxford, and the thought of the vast space that separated him from home made him despair. One delay after another

tormented him, and just when he thought himself "on the way" he was stranded in Palermo for three weeks for want of a vessel.

At last he got off in an orange boat bound for Marseilles, but it became becalmed for a week in the Straits of Bonifacio. He tried to calm his impatience, the impatience of a convalescent man, by writing verses. At the end of a week, embedded in a pile of indifferent lines, gleamed a little pearl of great price—"Lead, kindly Light."

THERE has been much speculation over Newman's meaning in these lines: "And in the morn those angel faces smile, which I have loved long since and lost awhile." Did he mean friends of bygone days? I think not. When, in the evening of his days, he was pressed for an interpretation, he answered, rather lightly, that he was "not bound to remember his own meaning, whatever it was, at the end of almost 50 years," but I think the clue is to be found in his *Apologia*, which took England by storm and reestablished him in the hearts of his countrymen. There he says, of his childhood:

"I used to wish the *Arabian Tales* were true: my imagination ran on unknown influences, on magical powers, and talismans. . . . I thought life might be a dream, or I an angel, and all this world a deception, my fellow-angels by a playful device concealing themselves from me. . . ."

The hymn has had an eventful existence. Written to be a marching song of the Anglo-Catholic movement, it is rather despised, and seldom sung, by Anglo-Catholics, because of its

"LEAD, KINDLY LIGHT"

Lead kindly Light, amid the encircling gloom,

Lead Thou me on!

The night is dark and I am far from home,

Lead Thou me on.

Keep Thou my feet! I do not ask to see

The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou

Shouldst lead me on;

I loved to choose and see my path; but now

Lead Thou me on!

I loved the garish day; and, spite of fears,

Pride ruled my will: remember not past years.

So long Thy power hath blessed me, sure it still

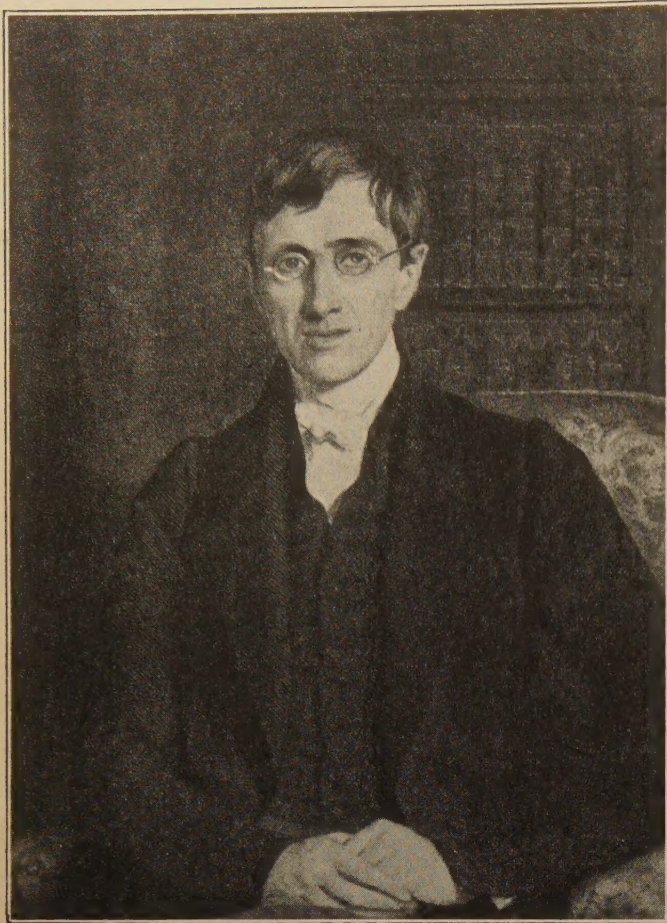
Will lead me on.

O'er moor and fen, o'er crag and torrent, till

The night is gone,

And with the morn those angel faces smile,

Which I have loved long since, and lost awhile.



NEWMAN IN THE "LEAD, KINDLY LIGHT" PERIOD

alleged sentimentality. I do not think it is ever sung by Roman Catholics, although it contains nothing against their doctrines. It has been adopted by Evangelicals and Free Churchmen all the world over, perhaps because, at the time he wrote it, Newman was more an Evangelical than a High Churchman.

After Newman had become a Roman Catholic, the Rev. Edward Henry Bickersteth, sometime vicar of Christchurch, Hampstead, and Bishop of Exeter, who composed "Peace, perfect peace," ventured, as editor of the *Hymnal Companion*, to improve on "Lead, kindly Light" by adding a fourth verse. It ran:

"Meantime along the narrow rugged path,
Thyself hast trod,
Lead, Saviour, lead me home in childlike faith,
Home to my God.
In the calm light of everlasting life,
To rest for ever after earthly strife."

This verse, to be found in early copies of the *Hymnal Companion*, was expunged as a result of the following letter, written by Newman to the publishers, the original of which (unpublished in any *Life*) I found some years ago in an album of old letters. Itself a piece of literature, it runs:

"Gentlemen,—

"I doubt not I gave leave for my lines 'Lead, kindly Light' to be inserted into your collection of hymns—and did so readily—but a stranger has been kind enough to inform me that your compiler has added a verse to it not mine. It is not that the verse is not both in sentiment and language graceful and good, but I think you will at once see how unwilling an author must be to subject himself to the inconvenience of that being ascribed to him which is not his own.

"I have not seen it myself in the *Hymnal Companion*, but

the stanza has been quoted to me. It begins 'Meanwhile, along the narrow, etc.'

"I beg you to pardon me, if this letter is grounded in any mistake.

"I am, Gentlemen,

"Your faithful servant,

"JOHN H. NEWMAN."

Newman's long following of the kindly Light came to an end in 1890. He was 90. Who of us cannot be thankful, however we may regard him or differ from his teaching, for such a beautiful hymn, soothing us in the gloom of sorrow or inspiring us when all is well; teaching us to go "step by step" without impatience and reminding us that life is not a first-class journey, though some of its "patches" may be upholstered, but a stern, and often weary, pilgrimage, on a way upon which God never fails to cast a sufficient gleam of the kindly Light to enable us to take the next step forward?

A Roman Catholic Tribute to a Jew

THE PASSING of Justice Benjamin N. Cardozo at this precise time carries a significance which should challenge more than passing notice. He was a Jew. He was a scholar. He labored hard, spent his time and strength, his learning and intellectual gifts in the service of his country. . . . He was a citizen who gave all to the service of his fellows and who showed himself worthy of the best that the nation could afford.

Pass over to Germany at this very hour and you will find that one of the principal reasons for making tragic war against the Jews is that there are so many of them practising at the bar and at the bedside of the sick—too many Jewish lawyers, and too many Jewish doctors. The German professions were open to all, but the Jews fitted themselves to carry away the honors, and that so successfully that the Gentiles became feloniously jealous of their success.

It is to be hoped that the Gentiles of America will never become so blindly envious that they will make war upon the more industrious and successful Jews. Justice Cardozo had few rivals before the bar in this country. He came as near being an ideal practitioner as could be imagined. His success came as a crown to his own gifts and his own labors. If he had few rivals it was because few men were so wonderfully gifted and so wisely industrious. The lawyers of the country are unanimous in speaking his praise.

Germany is wrong, disgracefully wrong, in making war upon the Jews because so many of them master the law, and the other professions. Let us hope that the day will never come when out-rivaled American Gentiles will call for war upon the Jews because they make the best possible use of their gifts and their opportunities. Rather than cry out in envy, let us work as they work and use our gifts as they do theirs. Jealousy is a disgraceful weakness, we should make war upon it and that with the immovable determination to give every man his due. The lawyers extol Justice Cardozo with an unanimity and a fervor that hold up the narrowness of the German Gentiles to the contempt of the nations of the earth.

—Providence, R. I., "Catholic Transcript."

The Great Love for a Cause

THAT PERSON is richest who is controlled by a great love for a cause which compels him to give forth his finest thoughts. Only those who give most away possess true treasure. Heaven is found only in abandonment, in perfect self-forgetfulness.

—Thomas Dreier.



CHURCH MUSIC

Rev. John W. Norris, Editor



The English Choir Boys

DURING the past two or three winters the United States has been visited by a group of English choir boys who have traveled the length and breadth of the country, singing in our churches to large and enthusiastic congregations. The appeal of these boys seems limitless. It is quite probable that they will come again this year and will again be a "drawing card" throughout the country to fill our churches. If this were a choir of exceptional voices, or one representing what is best in church music in England, it would be a valuable contribution to the musical life of the Episcopal Church. The fact is, however, that this is a heterogeneous group, gathered together and brought to this country solely as a commercial venture. The voices of the boys are good, but no better than could be obtained in this country if one sought to create such an organization.

Sir Sydney Nicholson, during his recent visit to this country, spoke to the writer about the real concern which is felt in England over this group. They object to it because it is a commercial venture, he said. The leader of the group has no standing among English Church musicians, he declared, and the boys that he brings over are boys equipped with but average voices. They are not cathedral choristers and do not represent what is best in Church music. They do not, in fact, represent any group in England, but are a free lance organization, he said. Concern is also felt that the boys are, for a year, deprived of their normal school work. Sir Sydney was much amazed that the American Churchmen should be taken in by a group that is without standing.

After hearing the boys sing in Philadelphia last winter I was tempted to write an article about them but felt it better to have the English viewpoint. The singing of the boys was disappointing. They had nice voices, but no better than can be heard in many of the boy choirs of our own land. When one hears the boys who sing in the motion pictures, one should realize that this is true. And those boys, as pointed out before in this column, are boys from one of our Church choirs on the Pacific coast. The music itself was not sung with any better interpretation than is to be found in our own boy choirs. My reaction was that in Philadelphia we have several boy choirs which could provide an equally creditable, in fact a superior, musical performance. No attempt was made to present an ideal way of singing the service.

The appeal of these boys seems to rest upon two things. The first of these is purely sentimental. Here is a group of little boys from a strange land who are dressed up prettily in red cassocks and white cottas, with a white ruff about their necks. They look "sweet" and "adoring" and many other equally sentimental adjectives. The fact that they are from England is thought to presuppose something that we do not have in our own land.

The second appeal is due, I believe, to the comparative rarity of boy choirs in our own land. The desire for so called "high class" music and the difficulty of properly training boys' voices have been two factors that have militated against the boy choir. To do elaborate music requires that the boys have at least four or five rehearsals a week. Few rehearsals will not produce such music. Yet one can do simple, good, Churchly

The Little Friends of God

By the Rev. Eric M. Robinson

Rector of St. Andrew's Church, Newcastle, Me.

A LITTLE CHILD sat wondering in church during a service of baptism. He could not understand what it was all about. It was all very fascinating, but his mind was at work. He wanted to know. And so as he left the church, he asked the Gracious Lady.

He loved the Gracious Lady very dearly. Every once in a while, she would come to his home and borrow him for a few hours—to take him out into the country to hear the birds sing, and to watch the cattle grazing, and to gather wild flowers. She had been to college with his mother, and since his mother's illness, she had been very kind. And sometimes, as this morning, she took him with her to her own church; the church, she said, that she used to attend when she was a little girl.

The Gracious Lady was very wise. She knew that the little boy was too young to understand all that the Church understood by "baptism." Perhaps he could not understand anything at all as yet, and perhaps he would never fully understand. But she felt that there was something that he could understand, and something that was a real part of the baptismal service.

What it was that put the thought into her mind I do not know. Perhaps she was thinking of that old story of Enoch who walked with God, as a man walks with his friends; or perhaps of those words in the Fourth Gospel: "Ye are My friends." Perhaps she was thinking that there is a human side to baptism—not only something that God does, and that the priest does as a minister of God, but something that we do ourselves.

But whatever it was, she thought of baptism as the expression of our desire for the friendship of God. And she said to the little boy: "The little baby who was baptized wanted to be a friend to God, but as he was too little to say what he wanted—too little perhaps even to know what he wanted—his parents or godparents said it for him. Don't you think it beautiful? This little baby wishes to be a friend to God, and to love all the things that God loves, and to do the things that God wishes him to do."

"And some day," she added, "when he is older, he will come himself, and kneel before the bishop, to speak for himself, and to pledge himself as the friend of God."

* * *

Yes, there is a human side to baptism—and to confirmation. This is not to deny that the divine aspect is much greater—that we love God because He first loved us. But we do ill to neglect the human response to God. There is something that we do ourselves.

And I like to think of this little child, and (please God) millions of other children, learning "to walk with God," to be His friends, to love the things which are good and true and beautiful; drawing near to Him in prayer and in the Sacrament; tasting already here on earth something of eternal life.

Yes, there is a human side to baptism. It is the act whereby we become the little friends of God.

music on a limited number of rehearsals. This is being effectively demonstrated in the diocese of Ohio.

There are many good boy choirs in this country. If one wants a choir for an occasional service it should be possible to draw one from almost any section of the country. They will not be English boys, it is true, but they will be able to sing as well.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

The Very Best Book on Hymnody

HYMNODY PAST AND PRESENT. By C. S. Phillips. SPCK. Imported by Macmillan. Pp. 288. \$3.60.

THIS IS the best book we now have on the subject, and is of special interest to Episcopalians now that the Hymnal is being revised. It treats of the subject "with special reference to the hymns of all ages and countries that are in use among English (and, more particularly, Anglican) Christians today." References to all hymns mentioned, words and music, show where they may be found in any or all of the three most used Anglican hymnals, *Hymns Ancient and Modern*, the English Hymnal, and *Songs of Praise*, or in the *Plainsong Hymn Book*. With this book and these hymnals one can make the study of hymnody intensely interesting and, especially from the Episcopal Church point of view, thoroughly practical. About 175 of the nearly 400 hymns to which reference is made are in the present edition of the Hymnal of our Church. Yet the book is no dry, all-inclusive dictionary, but a historical study of the best hymns and tunes in relation to the life of the Church which has produced and used them. The competence of the writer to discuss not only words, but music as well, is one of the best things about his work; and his application of his own good standards of excellence in hymnody makes the book a real help to those who would like to know and use the best.

The criteria for hymns in general are clearly presented in the introduction. The hymnody of the early Church and the Eastern Church is considered briefly; and Latin and German hymnody, and the metrical Psalters are treated at greater length. Nearly half of the book is taken up with English hymnody from the middle ages, through Watts, the Methodist, Evangelical, and Oxford Movements, down to the present time.

In the chapter, *Toward a Policy*, principles which are stated regarding the selection of hymns for services, with special reference to the matter of the quality of words and music, are sound and useful for clergy and organists to follow. Assuming that the use of hymns at all is justified only if they are popular with the people, or can become so, the author says we are "not to adopt a policy of drift and to abandon all efforts to improve the standard of our Church song." We should take into account the kind of people and the kind of service we are providing for, and "then we must make it our business to put on our hymn lists as many good hymns as we dare; and no more inferior hymns than we must in order to keep our congregation content. . . . Fortunately a large number of popular hymns are also unexceptionable from the critic's standpoint." A further suggestion is that hymns which occur within the framework of the liturgy should be of the objective type, while those outside the liturgy, such as before and after the sermon, may be of the more popular and subjective type. He is against the adoption of an "official" hymnal for the Church of England, and points out that "a final and definitive hymnal is an impossibility. . . . For one thing, the 'canon' of Christian hymnody is never closed. . . . Every age has the task of scrapping a large amount of material that has gone out of date; and every hymnal must look forward to being supplanted in the end, or at least to undergoing drastic revision." Further practical matters concerning the selection of hymns, congregational practices, and children's hymns are considered in the final chapter.

RAY FRANCIS BROWN.

New Problem Papers

THE Holy Cross press has issued 15 more of the popular 10-ct. Problem Papers, covering a wide range of subjects and making available for conference groups, church racks, and parish distribution up-to-date discussions of significant questions troubling people's minds today.

Certainly one of the best in this group is Prof. Hoxie N. Fairchild's *Is Christianity "Wishful Thinking"?* The author successfully refutes the charge, but he does more; he brings in an excellent defense of Christianity as a live option which promises the only full satisfaction to man's needs because it is true. Dr.

Theodore Wedel gives us a stimulating pamphlet on *What Is the Creed?* Dr. Joseph B. Bernardin writes helpfully on *Why Have a Liturgy?* answering the oft-repeated question, "Why do Episcopalians pray out of a book and have forms of worship which are prescribed?"

Canon B. I. Bell has a discussion of *Why Suffering?* taken from one of his longer books, but very helpful in this handy form, and useful for distribution among the bereaved or the sick. Bishop Gardner writes of the episcopate as it should be, the pastors and leaders, rather than the governors, of the flock, in a paper entitled *What Are Bishops For?*

Dr. Leicester Lewis gives us a treatment of *Why the Church?* It is very stimulating; likewise valuable is Fr. Baldwin of Holy Cross on the place of the Atonement in Christian devotion, *Why the Cross?* Dr. Burton Scott Easton discusses *Why the Resurrection?* largely on lines of Biblical study, a treatment notable for the stress placed upon the reality and the veridical nature of the Resurrection appearances. Dr. Foakes Jackson writes on *What Is the Episcopal Church?*, a delightful paper. Others in the series are *What Is the Mass?* by Fr. Conkling; *What Is the Religious Life?* by Mother Mary Theodora, CSM; *Why Have Pastors?* by Fr. S. F. Bayne; *Why Should We Pray?* by Fr. Tiedemann, OHC; and *What Has God to Do With Marriage?* which is a helpful little discussion by Frs. Spencer and Chalmer, OHC. Dr. Nelson Burr contributes a brief, but very illuminating, pamphlet along historical lines on the subject, *What Has the Episcopal Church Done for America?*

The Problem Papers now number nearly 30; we feel that they are filling a real want in the Church, and wish them well. If the rest of the series maintains the present standard, they will need no more than mention to secure the interest and attention of numbers of readers.

W. NORMAN PITTENGER.

A Book for Life

LET US PRAY. By Winifred Kirkland. Harpers. Pp. 101. \$1.00.

THIS LITTLE book was recommended for Lenten reading [L. C., February 16th], but it is a book for life, and not merely for Lent. So many books about prayer have been either sentimental or mechanical, but *Let Us Pray* is refreshingly real. Miss Kirkland, writing from her own years of experience in the prayer life, regards *discovery* as the keynote of prayer, which is an "hourly intimacy with the Nazarene, whose destiny it is to rise again for each disciple in a daily Easter." Her emphasis is on the unity of prayer and action. "No living person who has ever tried to imitate the prayer-life of Jesus," she says, "ever afterward makes a distinction between prayer and action." *Let Us Pray* is a challenge for us to dare to put Christianity into practice.

As always, Miss Kirkland writes beautifully. Her book is written in a simple, conversational style—but it is the kind of conversation that we treasure and reëntact often. Her prose is forceful and lucid and compelling, and through it shines a very real and a very earnest personality. Either as a gift or as something to be kept close at hand and read and reread, *Let Us Pray* is far bigger than its price or size would suggest.

LEONARD C. BAILEY.

Useful for Meditations and Sermons

THE MASTER'S QUESTIONS TO HIS DISCIPLES. By G. H. Knight. Augustana Book concern. \$2.00.

THE QUESTIONS Christ asked His disciples do not belong to the past alone. This volume of penetrating meditation outlines takes some 50 of these questions and helps the reader apply them to his own life; what Christ asked them, He asks continually, He asks me now. How must I reply? By keeping directly to Christ's words for his themes, Mr. Knight achieves ideal simplicity and directness. The volume would be quite as useful for sermons as it is for meditations.

B. S. E.

NEWS OF THE CHURCH

Japanese Shell Falls at St. Paul's School

Harms No One as It Lands in Yard
of Anking Priest; Missionaries
Safe After Surrender of City

By ALICE GREGG

SHANGHAI—A shell, fired during the taking of Anking by the Japanese, fell into the compound of St. Paul's school, passing through the corner of the first floor in the Rev. Arthur Wu's house and finally landing in the yard without exploding, according to recent notes to Bishop Roberts from the Rev. Leslie Fairfield of St. James' hospital in Anking. The city was taken with little opposition, and there was a minimum of burning, shelling, and bombing.

Nerves were back to normal, Mr. Fairfield stated, now that the guns had stopped banging, and it was known that none would be directed at the city. There were, however, a few minor disorders, though none to compare with those in cities down river.

Mr. Fairfield, formerly of the Shanghai diocese, was sent to Anking in response to Bishop Huntington's request for a foreign priest. In addition to him, Dr. H. B. Taylor and the Misses Emeline Bowne, Blanche Myers, and Isabel Colson remain at the hospital there.

Mr. and Mrs. Wair and Mr. Dunn at the China inland mission and 16 Spaniards and Italians at the Roman Catholic mission make up the rest of the foreign population of the city. All are well.

MANY REFUGEES REMAIN IN CITY

Also, there are about 500 refugees in the city, some of whom are mission and hospital servants. The hospital staff has taken charge of the refugee situation.

The first reports of the fall of Anking came through only recently. The staff there was fortunate in having them brought by courtesy of a correspondent of the Domei newspaper service.

The general in charge of Anking evacuated both the civilian population and the soldiers early in June, having recognized the geographical impossibility of defending the place. The city had been previously evacuated in December; but many of the poor people, homeless and miserable in the country, had come back to the scant comforts of home.

Now again, in the beating rains, with only such property as they could carry, they were forced to trudge out into the country. There were women with newborn babies in the procession, feeble old persons, tired children—all struggling toward no destination but the one hopefully called safety. Many dropped in the deep mud by the way.

The bombing of warships was first

(Continued on next page)



IN MEMORY OF FR. NEWBERY

The rood pictured here has recently been erected over the chapel sanctuary in the Church of the Atonement, Chicago. The crucifix was given in memory of the late Rev. Alfred Newbery, for 10 years rector of the parish. The gift was made as a thank offering for his ministry, by a few of his friends.

Dr. McKinstry to Move to Nashville Church in Fall

SAN ANTONIO, TEX.—“After seven happy years in San Antonio,” the Rev. Dr. Arthur R. McKinstry said in announcing his approaching change, “I shall accept a call to Christ church, Nashville, Tenn., this fall.”

Dr. McKinstry, who has been rector of St. Mark's church here since 1931, on October 1st will succeed the Rev. Edmund Pendleton Dandridge, Coadjutor-elect of Tennessee, who has been rector of Christ church since 1923.

Arthur McKinstry was born in Greeley, Kans., 43 years ago. He was educated in Kenyon college, Harvard, Bexley hall, Episcopal Theological school, and the University of the South, and holds the degree of Doctor of Divinity from both Kenyon and Sewanee. Entering the diaconate in 1919, he was ordained to the priesthood the next year by Bishop Wise. His first position was that of canon in Grace cathedral, Topeka, Kans.

Dr. McKinstry, extremely active in Church and social work, has been a member of the Forward Movement Commission, the Budget and Program Committee, the Committee of Fifteen on Social and International Questions, and the Commission on Quotas and Approbations in the Domestic Field.

Elect Dr. Woodroffe Agency Head

ALBANY, N. Y.—The Rev. Dr. Robert W. Woodroffe, executive secretary of the diocese and canon of the Cathedral of All Saints here, has been elected president of the Albany council of social agencies.

Dr. DeKoven Honored in Memorial Service

Ceremony at Racine Conference is
Conducted by Bishop Ivins at
Grave of Late College Head

RACINE, WIS.—Bishop Ivins of Milwaukee conducted a memorial service on July 3d at the grave of Dr. James DeKoven, for many years head of Racine college here, after the entire congregation attending Solemn Evensong in the chapel of the college had marched, bearing lighted candles and followed by the clergy and choir in procession, to the grave on the chapel lawn.

The congregation was made up of members of the Racine summer conference for Church workers, which was in session here from June 27th to July 9th. The conference met on the grounds of the college, which is now known as the DeKoven foundation for Church work.

Evensong on the 3d was conducted by the conference chaplain, the Rev. Daniel Corrigan of Zion church, Oconomowoc. He was assisted by the Very Rev. Gerald G. Moore, dean of St. Luke's cathedral, Evanston, Ill., and the Rev. Thomas K. Rogers, rector of the Church of the Holy Spirit, Lake Forest, Ill. Bishop Ivins preached on the character, personality, and power of Dr. DeKoven.

Bishop Johnson of Colorado conducted classes and preached at the sunset service. Also, he addressed the first joint meeting of the Woman's Auxiliary of the dioceses of Chicago and Milwaukee.

The joint meeting, held June 29th, is believed to have marked the beginning of a closer relationship between the women of these two dioceses.

HAS STRONG FACULTY

The conference had a large student body and a strong faculty.

Included in the latter were the Rev. Rex Wilkes, Church of the Messiah, Chicago; the Rev. LeRoy S. Burroughs, rector of St. John's church and student pastor, Ames, Ia.; the Rev. Theodore O. Wedel, national executive secretary for college work; the Rev. Alden Drew Kelley, chaplain of St. Francis' house, Madison; the Rev. Harold Holt, Grace church, Oak Park, Ill.; the Rev. G. Clarence Lund, St. James' church, Milwaukee; the Rev. Walter K. Morley, executive secretary of the Chicago department of social service; Mrs. Frances W. Larcomb, national president of the Church Periodical club; Miss Edna Eastwood, national executive of the Daughters of the King; Mrs. Helen Linley, diocesan president of the Woman's Auxiliary; Miss Annie Morton Stout, field worker of the province of Sewanee; and a sister of the Community of St. Mary.

Phalanx of Prayer Organized

CHICAGO—Dr. Edwin J. Randall, diocesan secretary, has prepared, with the approval of Bishop Stewart, a “phalanx of prayer” for the elimination of the diocesan debt.

Safety of Bishop of Honan Now in Doubt

Wrote of Horrors of Invasion Just Before Kaifeng Fell to Enemy on June 7th; No Word Since Then

NEW YORK—No word has yet been received from Bishop Tsen of Honan, China, who was living in Kaifeng, the provincial capital, when it fell into Japanese hands on June 7th. It is very probable that he is still alive, however, since communications have been cut off; but at the time of the last word from him he was facing the approach of great danger.

Bishop Tsen, a graduate of the American mission schools and a former priest in Anking, wrote shortly before the fall of Kaifeng to friends of the Canadian Church missionary society of his anxiety for his people in the chaos of war.

"As I write, the thundering sound of big guns and bombs is approaching," the letter reads. "The windows in my house are rattling. It seems to be only a few miles from here. War is coming on and more buildings may be destroyed, but the Temple of God is not built of lifeless bricks and stones.

"I was fortunate to have visited hurriedly all the parishes in the eastern section of our diocese, and gratified to have confirmed more than 100 people who were well prepared and instructed. Religious activities were going on with a new vigor in every parish.

"Three days after my return, Yuncheng fell. Telephone lines were cut and I cannot locate our people. One young man jumped from the city wall and ran here with serious news of some of them. Shangkiu was badly bombed before it fell.

"During one of the terrific air raids, a catechist was deadly frightened when he suddenly saw human entrails on himself and thought they were his own. The shock left him unconscious a long time. Another catechist had a narrow escape, running under showers of gun shells. I have no news of our workers in many other places. Reports of most brutal atrocities, allowing for all exaggerations, are true—raping, looting, burning, murdering. I am exceedingly anxious about our people.

"Here in Kaifeng there has been severe fighting around us within a distance of 10 to 15 miles for more than a week. Air raid alarms are continuously sounding. Last Saturday five bombing planes of our 'neighbors' visited Kaifeng and dropped large bombs upon the city.

"Two heavy bombs fell on the cathedral compound. The whole ground shook like an earthquake with a tremendous crashing sound. The air was thickly black with dust and debris. Canon Wei in his usual calmness of mind . . . ran down stairs and laid himself flat on the floor. Pastor Wang was also running from his office to the cathedral tower for safety.

EXPECTED DEATH EVERY MOMENT

"For a period of about 20 minutes, while the exploding was going on, they were counting every second of the time as the last moment of their existence. When all was quiet, they rose and ran to the back of the cathedral. To their great dismay they saw the smashed building of the W. A. hall. They quickly investigated the cathedral and other



MEMORIAL TO BISHOP COOK

This tablet was dedicated in memory of the late president of the National Council and former rector of St. Mark's, San Antonio, Tex., in that church on July 10th. The Rev. Arthur R. McKinstry, present rector, officiated before a large congregation. (Harvey Patteson Photo.)

buildings and found serious damages in the walls and roofs.

"A few more concussions might bring the buildings to the ground. As soon as the 'all clear' was sounding, Miss Watts and I rushed to the city to see our people."

"Our parishes in the west section of the diocese have been subject to constant air raids. So far our buildings and people in these places have been well and safe. But war moves mysteriously. It often comes upon a place unexpectedly. There is no telling when the people of our Church in these places will have to flee for safety.

"May the Lord give us strength to pass through all the trying days and come out even stronger to serve Him and His Church in Honan."

Japanese Shell Falls at St. Paul's School

Continued from preceding page

heard, according to the reports, on a Saturday evening at 9 o'clock. It did not last long. Twelve hours later, when the Sunday service was in progress, the guns roared again. Mr. Fairfield preached his first sermon in Chinese under these, to say the least, distracting circumstances.

TROOPS LAND UNDER NOISE OF GUNS

Shelling and machine gun fire continued into the afternoon. This was used as a cover for the landing of the troops to the east of Anking, beyond the pagoda. The late afternoon was quiet.

It was reported that Japanese soldiers passed the compound gates at 10 P.M., flashing their lights on the closed doors and commenting on the American flag there. The flag, made of wood, is fastened into the big door of the gatehouse.

Monday noon military police called. They attached a proclamation in Japanese to the doors of all mission buildings. The proclamation forbade Japanese soldiers to enter the buildings, and for the most part it was respected.

The principal problem was food. Miss Bowne and hospital servants went foraging. They returned with a water buffalo. Mr. Fairfield got two chickens. Vegetables were not a problem, but eggs and more chickens could not be obtained. There were no supplies left in any of the city shops. As soon as American gunboats venture beyond Wuhu, it is planned to get tinned meat from them.

The first occupation of a city always seems to include the wrecking of the power

Victims of Bombing Fill Chinese Hospital

Church Infirmary Adds 100 Patients to Normal Capacity When Japanese Raiders Swoop Near Hankow

NEW YORK—The recent bombing of Wuchang, China, which caused casualties to the number of 500, has crowded the Church general hospital there to capacity. Already housing its normal number of patients, 175, the hospital took in 100 victims of the Japanese bombers that swooped down there July 13th, according to a news item added to a cable from Bishop Gilman in Hankow, just across the river from Wuchang.

The cable, received July 14th, confirmed the report in last week's issue of THE LIVING CHURCH regarding damage done by bombs dropped on the compound of St. Hilda's school during the air raid. Two bombs hit the school, one badly damaging the residence of the principal, the other hitting the gate house. No one, fortunately, was injured. Five persons, however, were killed just outside the compound by bombs.

Besides the difficulties of crowding at Church general hospital, there are those of finances. Normally the hospital earns nine-tenths of its expenses and gets the rest from National Council appropriations here. The care of hundreds of refugees and wounded civilians has, of course, curtailed the local income.

Coöperation with the International Red Cross committee for Central China, of which Madame Chiang Kai-shek is patron and the mayor of Hankow chairman, has enabled the China hospital to carry on where otherwise it must have closed with the disappearance of its paying patients.

Dr. Chi-Po Pen has been superintendent of the hospital since last September. Dr. Logan Roots, son of retired Bishop Roots, is on the staff. Miss Louise Reiley is superintendent of nurses; and the Rev. Leighton Yang, now in the United States, is hospital chaplain.

plant so that the radio can no longer bring news of the outside world. This caused the concern of the Anking staff for those who were in Kuling and Hankow to become more acute.

TWO STATIONS ON FRONT LINE NOW

The front line now includes two Anglican stations, the reports went on, Taihu, a beautifully situated city opposite a mountain, with a river curling around it; and Tsienshan (Chienshan), a miniature walled city with the majestic Wan Shan mountain back of it.

In these mountains the Chinese troops have entrenched themselves. They are sometimes aided in their fighting by floods. Since Taihu and Tsienshan are on the borderline between Anhui and Hupeh, they are a first line defense for Hankow.

The Misses Clark and Parke, who have been in Hankow, have left for Kuling, according to a telegram sent from Bishop Huntington to Mr. Walker.

Second Prison Year Starts for Niemoeller

Five Months Since He Was Set Free and Then Rearrested and Sent to Concentration Camp

LONDON (RNS)—Dr. Martin Niemoeller, German Confessional Church leader, has just entered the second year of his imprisonment for defying Nazi attempts to control the Church.

Niemoeller is physically well, according to a letter he recently wrote.

Over five months have passed since he was set free by order of the special court of Berlin, only to be arrested the next day by the secret state police and taken to the concentration camp at Sachsenhausen.

Despite efforts on the part of the Nazi authorities to suppress news of his im-

Anglicans Pray for Niemoeller

LONDON—On the anniversary of Dr. Niemoeller's arrest a service of intercession for the persecuted German pastor was conducted here by the Rt. Rev. G. K. A. Bell, Bishop of Chichester. The service was opened with Martin Luther's hymn, "A Safe Stronghold Our God Is Still," following which the Bishop led the congregation in prayer for Dr. Niemoeller, his family, for his congregation at Dahlem and his colleagues in the Confessional Church, for the pastors in prison, for the lay men and women who were suffering, and for pastors who were forbidden to preach, and for Christian disciples everywhere.

In his address Dr. Bell said: "As we pray for him here, I ask you to think of him as a faithful and suffering pastor: not only of the German Confessional Church, but of the whole Church of Christ, of which we also are members. . . . He and other pastors and laymen who are in prison, are prohibited from preaching, are not dumb—their very silence speaks, and from their souls flow out unceasing words of courage and hope, and love and faith."

prisonment, thousands of letters and scores of deputations have been sent to the German government on his behalf.

A pamphlet privately circulated in Germany concludes by answering the question, "How does this situation affect us?"

"It demands," the pamphlet answers, "that we should recognize that Martin Niemoeller is not in the Sachsenhausen concentration camp as a private individual but that in him the entire Confessional Church and all who are fighting for the freedom of the Gospel in Germany have been thrown into prison."

"It demands that wherever we are we do not keep our mouths shut like dumb dogs, but speak out what God has ordered us to speak, and that we fight for the freedom of the Church and for the authority of the Gospel in Germany."

"As long as Martin Niemoeller is in the concentration camp there is set up in our midst a signal, visible from afar, that the Church of Jesus Christ in Germany is in bonds."



CHURCH AT EDEN, WYO.

The picture was taken just after the sanctuary of the new Oregon trail church was consecrated.

"Stop, Traveler, Rest and Pray," Is Advice on Sign Before Oregon Trail Church

EDEN, WYO.—Driving north over the Oregon trail, U. S. highway 187, the traveler comes upon a large signboard beside the road. Farther back is the Garden Church of Eden. The town is no more than a crossroads, with school, store, and post office. A few ranches may be seen afar off, though most of the houses in the valley are not visible from the road. It is the signboard, rather than the village, that attracts the traveler.

It reads: "This church is a house of prayer for this community and for all people, and stands on ground traversed in 1812 by Robert Stuart, in 1843-45 by the migration of a people, in 1847 by the Mormons, in the bitter February of 1883 by the Rev. John Roberts, missionary to the Shoshones and Arapahoes, and by you now."

"Stop, Traveler, Rest and Pray."

The sanctuary at this Oregon trail memorial was consecrated on June 26th by Bishop Ziegler.

Bishop Ziegler held the first service of the valley in the schoolhouse in September, 1937. At that time, when one mother said with a certain pathos that her children had never heard a church bell or even seen a church, the Bishop assured the people that, working together, they could and must bring the Church's facilities to the valley.

Midwest Synod to Discuss Oxford, Edinburgh Results

FLINT, MICH.—Carrying the results of the Oxford and Edinburgh conferences to the Church will be a prominent feature of the synod of the Midwest province, meeting here October 19th and 20th, it is announced.

Bishop Stewart of Chicago (if his health permits), Clifford P. Morehouse, editor of THE LIVING CHURCH, and the Rev. Francis P. Bloodgood of Madison, Wis., will deliver addresses and lead discussions on the two conferences at open meetings. All three were delegates at one or both of the conferences.

Bishop Tucker of Virginia, Presiding Bishop, will be the speaker at the synod dinner, October 20th.

State Appointment of Bishops Denounced

Church Union Says Elimination of Liturgical Abuses Must Await Election Reform

LONDON—In view of the recent discussion in Convocation on the method of appointing bishops, the council of the Church Union has passed unanimously a resolution insisting that the restoration to the Church of a genuine voice in the election of its bishops is a necessary precedent condition of general acceptance of the proposals made by the joint committee of Convocation on Church and State.

The purport of those proposals is that by means of a Synodical Declaration to be issued by the Convocations, the Church should voluntarily set in order its own liturgical abuses and restore genuine canonical obedience. The Church Union criticizes this scheme on the ground that it would be administered by State-appointed bishops.

MORALS OF FOREIGN POLICY

The Archbishop of York and other leaders of the Church have issued a manifesto on the moral basis of foreign policy and rearmament. They state that they are persuaded that the deterioration in international relations is due to the failure to stand by principles which they professed on the part of the States members of the League of Nations, notably in the case of the invasion of Manchuria and of Abyssinia.

They affirm that the supreme goal of foreign policy should be the establishment and maintenance of international law, and that there is clearer moral justification for the use of armed force in defense of international law than for a war of the old type in defense of territorial possessions or economic interests.

GLASTONBURY PILGRIMAGE

The Bishop of Bath and Wells (Dr. Francis Underhill) and the Bishop of Nyasaland (the Rt. Rev. F. O. Thorne) took a prominent part in a pilgrimage to the ruined Abbey of Glastonbury on July 2d. Early in the morning the Bishop of Bath and Wells celebrated Mass in St. Joseph's chapel in the abbey ruins, and later he attended the solemn High Mass in the parish church. In the afternoon a procession, in which nearly 200 of the clergy took part, was made from the church to the abbey ruins, Bishop Underhill leading the way. Speaking from a pulpit set up in the abbey, the Bishop described his joy in celebrating the Holy Mysteries in that sacred place where there stood, hundreds of years ago, the little church of wattle built by the saints. The atmosphere of holy places, such as Jerusalem, Glastonbury, St. David's, Iona, and Holy Isle, was not produced merely by the beauty of their setting and the sense of ancient history associated with them. They had been trodden by the feet of the saints, of men and women always in touch with God: that was what made the atmosphere.

First Service in Series by Dr. Aldrich Crowded

NEW YORK—In spite of the fact that July 10th was the hottest and most humid day of the season, the Church of the Ascension was filled to capacity in the evening when the rector, the Rev. Dr. Donald B. Aldrich, preached at the first of a series of eight special Sunday evening summer services.

This is the fifth year of these special services, and they have become so popular that many persons travel as far as 200 miles to attend. There is a long list of men and women who have not missed one such service in four years. Dr. Aldrich himself returns to the city every weekend to preach. There is special music, including congregational hymn-singing.

The general subject of this year's sermons is Seven Steps Toward God. The topics for the eight Sunday evenings are: The Step of Trust, The Step of Reverence, The Step of Hope, The Step of Endeavor, The Step of Contentment, The Step of Pardon, The Step of Freedom, and Fulfilment.

Choir Boys to Have Camp Outing

NEW YORK—All the choir boys of St. James' church are to have two weeks in camp this summer. The 40 boys will go in small groups, under the care of trained recreational leaders.

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BISHOP GARDNER AND PRINCE BERTIL

Prince Bertil Receives Film Record of Church in Swedish Days from New Jersey Bishop

SWEDESBORO, N. J.—A silver box with a micro-film which has recorded on it all the vital records of the Church in Swedish days, 1713 to 1785, both at Raccoon, which is now Swedesboro, and Penns Neck, was presented to Prince Bertil of Sweden by Bishop Gardner at services in Holy Trinity church here in connection with the 300th anniversary of the landing of the Swedes in America. The film was the gift of the WPA writers' association.

During the service Bishop Rodhe of Lund was seated in the chancel. The Rev. Joseph Trexler Urban, rector, carried the pastoral staff. He accompanied Bishop Gardner to the door, where the latter greeted the representative of Sweden, Prince Bertil, and conducted him in procession to a chair of honor on the dais.

After the gift of the silver box with the film, the Prince responded heartily. Bishop Rodhe then presented Trinity church with a Swedish Bible.

Walter L. Glenney, governor of the New Jersey society of the colonial wars, introduced Prof. Ulric Dahlgren of Princeton university, who spoke on the Historical Significance of Those Days. Mr. Glenney conducted the unveiling of a memorial tablet.

Six Nationalities in P. I. Class

ZAMBOANGA, P. I.—Six nationalities were represented among the 37 persons who were confirmed at Holy Trinity church on Trinity Sunday, when Bishop Wilner made his first visit here as Suffragan. This largest class ever presented at Holy Trinity was made up of Australians, Americans, Mestizos, Filipinos, Chinese, and Moros.

Several families had three members in the class, and the Moros included three girls from the dormitory of the Moro mission.

Churchmen and Protestants Discuss Unity in Meeting Under Auspices of SCHC

BY MARY K. SIMKHOVITCH

SOUTH BYFIELD, MASS.—From July 7th to 10th the Church unity committee of the Society of the Companions of the Holy Cross held a conference at Adelynrood, the home of the society here. About 100 persons were in attendance, more than half of whom were guests from the Presbyterian, Congregational, Methodist, Baptist, and other Protestant denominations.

The chaplain of the conference was the Rev. Floyd W. Tompkins, secretary of the American division of the World Conference on Faith and Order, who celebrated the Holy Communion each morning. All baptized persons desiring to receive were welcomed.

Speakers addressing the conference included the Rev. Dr. William Adams Brown, the Rev. Prof. Angus Dun, Glenn Clark, and the Rev. Charles Ashworth, whose fine description of the Utrecht Conference was marked by clarity of expression, native humor, and a spirit of devotion.

The Utrecht Conference proposes a World Council of Churches which admits to its fellowship all Churches accepting the Lord Jesus Christ as God and Saviour.

A probationer, Miss Isobel Peiffer, about to take up her duties as head of the House of Happiness in Chicago, a neighborhood house maintained by the diocese of Chicago, was received on July 10th into the society.

The concluding meditation by Dr. Brown on the 13th chapter of I Corinthians was a memorable plea to a love which results in action as well as in words. The consciences of all were stirred by the conference to present a Christian front to a world where so many powerful influences are at work either hostile or wholly indifferent to the way of Jesus. Especially was it urged that the revolutionary implications of Christianity in the fields of personal sacrificial living and in social change be brought to the young people of America, who are not inspired by the results of Christian alignments as they have seen them in their elders, but to whom the figure of Jesus shines out undimmed.

Pacific Youth Conference Planned

COVE, ORE.—The all-youth conference of the province of the Pacific will be held August 1st to 5th at the Ascension school grounds, Cove, according to an announcement made by Jackson Gilliam, president of the youth work in the province. One of the leaders in young people's work on the faculty will be Miss Cynthia A. Clark, director of Young People's Work for the National Council.

Parish House Cornerstone Laid

DENVER, COLO.—Bishop Tucker of Virginia, Primate of the Church, and Bishop Johnson of Colorado officiated recently at the cornerstone laying of St. Luke's parish house here, during a visit of the Presiding Bishop to the diocese of Colorado.

Prepare for Madras Interfaith Conference

International Missionary Council
Sponsors Meeting to be Held in
India This December

NEW YORK—Next in the series of international religious conferences comes "Madras," December 10th to 30th. Strictly speaking, it is "Tambaram" and not Madras, for the delegates will occupy new buildings of the Madras Christian college at Tambaram, 15 miles out of the city. Visitors and families of delegates will stay in the city and commute by bus.

The Madras meeting is officially an enlarged meeting of the International Missionary council, representing the foreign mission boards or departments of the chief non-Roman communions throughout the world (though the Eastern Orthodox have not as yet been prominent).

For the United States and Canada the participating unit is the Foreign Missions Conference of North America, composed of more than 100 foreign mission boards. The Episcopal Church is represented by the Foreign Missions Department of its National Council, and the Council appropriates a yearly sum for the work of the Foreign Missions conference (\$900 for 1938 was appropriated at the April meeting of the Council).

The North American conference, electing its quota of 45 delegates for Madras, named as one of them the Rev. Artley B. Parson. Fifteen of the 45 are to be women. Besides the official delegates, a number of men and women are to be "coöpted," or invited to attend as guests, among them Bishop Hobson of Southern Ohio.

Expenses of the North American delegation are to be met by the treasury of the Foreign Missions conference.

TWENTY-NINE LANDS REPRESENTED

The North American group is but one unit of the Madras meeting of the International Missionary council. There are similar national units in 28 other countries.

About 450 delegates are expected at Madras, of whom fully one-half, it is hoped, will come from countries commonly thought of as mission fields. The Madras meeting was originally scheduled for Hangchow, China, but in spite of the change of meeting place, the National Christian council of China hopes to send 50 delegates, 35 Chinese and the rest missionaries. The India Christian council had hoped to send 60 to China and will have more than that number at Madras. Delegates were appointed some months ago from the rest of the Orient, from Europe, Australasia and the Near East, the Dutch Indies, Latin America, many African countries, and the South Sea islands.

Fraternal delegates are expected from the conferences on Faith and Order and on Life and Work, from the World Christian associations, the Christian Student movement, and the World Sunday School association.

The conference will discuss five chief

topics: The Faith by Which the Church Lives; The Witness of the Church; The Inner Life and Power of the Church; The Church in Its Relation to Its Environment; and Possibilities of Closer Coöperation Within the Church.

HAS ROOTS FAR IN PAST

The Madras conference has its background in history and is by no means an isolated event. Dr. Robert E. Speer has listed its predecessors back to 1854 when 140 Americans, three Canadians, and one Scot, Alexander Duff, met in New York; no women attended, and no Christians from mission fields.

In Liverpool, in 1860, a similar missionary meeting had 126 present, with one man from India but no Americans. This meeting talked of self-support and the free movement of indigenous parts of the Church.

TWO LONDON MEETINGS

At Mildmay, London, in 1878, there were 158, with 30 or 40 missionaries, 14 Americans, and one Burmese.

At London, in 1888, there were 1,600 members, with much missionary vigor, but not a single Christian from the mission fields.

Three thousand came to New York in 1900, including three from India, three Japanese and one South American.

ORIGIN OF "FAITH AND ORDER"

To Edinburgh, in 1910, 46 British missionary societies sent 500 delegates; 60 American societies, 500 delegates; 170 came from the Continent; 26 from Australasia and South Africa. This conference had had longer preparation and placed more emphasis on the need of representatives from national Churches. Bishop Azariah was among the four men from India. From Edinburgh in June Bishop Brent returned to General Convention in October when he and others set up the commission which

led to the World Conference on Faith and Order.

The direct predecessor of Madras, however, was the Jerusalem meeting of the International Missionary council in 1928. This was deliberately a smaller but more intensive gathering of 231 delegates, of whom 52 were native to the mission field. Jerusalem discussed chiefly the relation between Christianity and non-Christian religions, and the relation between the Church "at home" and the Church in the mission field. It is the latter discussion which will be prominent at Madras.

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Contents for July-August, 1938

Japanese Synod Meets in Kyoto.....	Paul Rusch
Western North Carolina Trains Youth.....	Elizabeth McCracken
Transfusions Save Chinese Lives.....	Dr. Claude M. Lee
Homeless Children in China.....	
St. Hilda's Harbors Refugees.....	Lucy Fish Miller
A Visitation to the Arctic Circle.....	The Rt. Rev. Peter T. Rowe
Why: Answers to Questions from Our Readers.....	
"To Lead Them into a New Way of Life".....	
The Missionary Camera: Good Shepherd Mission, Fort Defiance.....	
Church Takes Root in Cuba.....	Edna B. Beardsley
Read a Book.....	The Rev. T. O. Wedel
The Forward Movement	
The Sanctuary	
The National Council, Departments, Auxiliaries.....	

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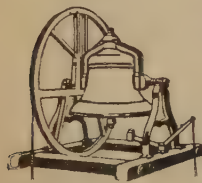
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Baron de Bildt, Leader in Swedish Church, Speaks at St. Andrew's, Madison, Wis.

MADISON, WIS.—The Baron Harold de Bildt, after a brief stay here during which he addressed the rural Church conference at St. Andrew's church, left to sail July 14th for his family estate in Sweden.

The Baron was one of the representatives of the Church of Sweden at the Lausanne Conference and the Edinburgh Conference, and has for many years been a member of the continuation committee of the World Conference on Faith and Order.

For the past 16 years he has been Swedish ambassador to Egypt, and will return to take up his duties there early this fall. He is also president of the Fellowship for Christian Unity of Egypt and district governor of Rotary in the Near East.

Baron de Bildt's lecture at St. Andrew's on July 6th was heard by the rural Church conference, which had priests in attendance from 22 dioceses, by many Lutheran clergymen of Madison and vicinity, and by other prominent Lutherans such as Lieutenant Governor Herman Ekern and Julius Olson, professor emeritus of Scandinavian languages at the University of Wisconsin.

Baron de Bildt was a guest at the St. Andrew's rectory, and met Governor Philip F. La Follette, President Clarence Dykstra of the University of Wisconsin, and Dr. Erwin Schmidt, professor of surgery at the university, who did graduate work in surgery at Stockholm.

In his lecture on Movements for Christian Unity in Egypt, Baron de Bildt stressed the friendly relations and growing appreciation on the part of European and American Christians for the Coptic and Orthodox Churches. He said that the ecumenical movement is based on spiritual intercommunion in the Lord's Prayer, and that we should study the various liturgies of the Christian Church and the lives of the saints in different countries from our own.

Bishop Shayler and Mrs. Shayler Will Return to Omaha in Autumn

OMAHA, NEBR.—Bishop and Mrs. Shayler, a recent report states, will return to Omaha in September, when he will preach at the cathedral before the meeting of the House of Bishops and before his retirement.

It is expected that the diocese of Nebraska will make plans to honor the Bishop and his wife when they arrive in this city.

Dedicate Window, Lectern, and Bible

CHICAGO—A memorial window and a new lectern and lectern Bible are among the articles recently dedicated in St. Bartholomew's church here. The window was given in memory of Sophie Carrie Hayne and her son Arthur Seward Hayne by James B. Hayne. The other articles were given in memory of Mrs. Florence May Price by her husband, John R. Price. Services were conducted by the rector, the Rev. Howard R. Brinker.

NECROLOGY



May they rest
in peace.



JOHN GRAHAM, PRIEST

BROOKLYN, N. Y.—The Rev. John Graham, retired priest of the diocese of Long Island, died at his home in Brooklyn July 6th in his 87th year.

He was born in Butler, Pa., the son of John and Catherine Bredin Graham. He attended Witherspoon institute, received the degree of Bachelor of Arts from Trinity college in 1872, and was graduated at the General Theological seminary in 1875. He received the Master of Arts degree from Trinity the same year.

He was ordained deacon in 1875 and priest in 1876 by Bishop Kerfoot of Pittsburgh. He served in that diocese a number of years, principally as rector of Trinity church, Shamokin. He came to Brooklyn in 1900 as assistant to the Rev. Dr. Swentzel at St. Luke's, and in 1901 was appointed in charge of All Saints', Morris Park. Here he continued until his retirement in 1918. He was married in 1903 to Martha Elizabeth Wischer, who survives him.

The funeral was at St. Ann's church, Brooklyn, July 8th, 10 of the clergy being present. Interment was in Greenwood cemetery, Brooklyn.

DAVID S. HAMILTON, PRIEST

PATERSON, N. J.—The Rev. Dr. David Stuart Hamilton, for 41 years rector of St. Paul's church in this city, died July 17th of heart disease. He was 73 years old, and had been living at the Lake Mohonk mountain house, Lake Mohonk, N. Y.

Dr. Hamilton went to St. Paul's in 1895, and until the last year he was active in all its works. In February, however, ill health forced him to give up some of his duties. His church is now the largest in the diocese.

Dr. Hamilton was born in Wilmington, Del., and received his early schooling at Yeates institute, Lancaster, Pa. In 1886, he was graduated from St. Stephen's college, Annandale-on-Hudson. In 1921, he received the honorary degree of Doctor of Divinity from that college.

He was ordained the year after he was graduated from General Theological seminary, 1889. Then he became assistant rector at Christ church, Williamsport, Pa. Later he was rector of St. Paul's church, Columbia, Pa.

Dr. Hamilton has been three times a delegate to the General Convention. Also, he has been a member of the board of missions and president of the standing committee of the diocese.

Surviving Dr. Hamilton are his widow, Mrs. Fredericka Gledhill Hamilton, and two brothers, Edward of Kokomo, Ind., and Thomas of Lancaster, Pa.

CECIL C. PURTON, PRIEST

MOUNT CLEMENS, MICH.—The Rev. Cecil C. Purton, for 15 years rector of

Grace church here, and retired for the last year, died July 10th in this city at the home of his son after a long illness. He was born in England in 1874, the son of Walter O. and Jean Gentle Purton.

Mr. Purton was educated at St. Lawrence school, England, and Huron college, Canada. In 1914 he came to the diocese of Michigan from the diocese of Huron in Canada to be assistant in St. Paul's cathedral in Detroit. Two years later he accepted a similar position in Christ church, Detroit. He came to Grace church here in 1922. Mr. Purton is survived by his son, Kingsley Purton, of this city.

HORACE B. WATERS, PRIEST

DETROIT—The Rev. Horace B. Waters, priest in charge of the work for deaf mutes in the diocese of Michigan, died on June 30th after a long illness. Mr. Waters ministered to the congregations of Ephphatha mission, in St. John's church, Detroit; St. Aidan's, in St. Paul's church, Flint; St. Monica's, in St. Paul's church, Lansing; and St. Martha's, in St. Paul's church, Saginaw.

Mr. Waters, himself a deaf mute, was ordained to the diaconate and to the priesthood in 1929 by Bishop Page of Michigan.

He was ordained to the priesthood under a special canon, to be permanently canonically resident in the diocese of Michigan. He was engaged in secular employment at the time of his ordination, and had been so employed for a number of years; but nevertheless found time for a long period to visit congregations, not only in Michigan, but also in Western Michigan, at regular intervals. Some time ago he decided to confine his activities to the four missions under his care in the diocese of Michigan, and was engaged in his secular employment and the work of these congregations, under the direction of the Ven. L. P. Hagger, arch-



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deacon of Michigan, when a breakdown in health occurred from which he never rallied. Mr. Waters, with great courage, drove a car regularly for considerable distances in his work with the missions for deaf mutes, never sparing himself even when bad driving conditions, coupled with his own handicap, made traveling very dangerous.

Mr. Waters is survived by his widow and two sons, Horace B. Waters, Jr., and William Waters.

MRS. ANNETTE REESE

ALTOONA, PA.—Mrs. Annette Morgan Reese, 68, widow of the late Rev. Ward Winter Reese, one time rector of St. Andrew's, Harrisburg, died June 29th at the home of her niece in this city. Mrs. Reese had been ill for a long time.

Born in Lawrenceburg, Ind., the daughter of Henry S. and Almira Sparks Morgan, she removed when quite young to this city.

She was baptized, confirmed, and married in St. Luke's here. A graduate of the Lock Haven normal school and once a teacher in the Altoona public schools, she later became librarian of the Mechanics'

library here. Upon the death of her husband, she affiliated herself with the Thaddeus Stevens trade school in Lancaster.

Mrs. Reese is survived by her niece, Mrs. Clyde C. Smith, and by several cousins in Altoona and New York City.

Funeral services were conducted by the Rev. Francis D. Daley, rector of St. Luke's, assisted by the Rev. Daniel A. Bennett, vicar of Holy Trinity, Hollidaysburg, on July 1st. Burial was on July 2d at Lancaster, Canon Clifford W. French of Harrisburg officiating.

Presiding Bishop Appoints Field Secretary of Religious Education

NEW YORK—A new field secretary for the Department of Religious Education of the National Council, Miss Charlotte C. Tompkins, has been appointed by the Presiding Bishop. September 1st she is to take office.

Miss Tompkins has for the past 12 years been secretary of religious education in the diocese of Central New York. For several years she served as president of the association of professional directors of religious education.

CHURCH CALENDAR

JULY

31. Seventh Sunday after Trinity.

AUGUST

1. (Monday.)
6. Transfiguration. (Saturday.)
7. Eighth Sunday after Trinity.
14. Ninth Sunday after Trinity.
21. Tenth Sunday after Trinity.
24. St. Bartholomew. (Wednesday.)
28. Eleventh Sunday after Trinity.
31. (Wednesday.)

CALENDAR OF COMING EVENTS

JULY

28-August 3. International conference of the fellowship of reconciliation, Lunteren, Holland.

AUGUST

- 1-5. Pacific province youth conference, Cove, Ore.
- 20-September 3d. Western Massachusetts adult conference, Bucksteep Manor.
- 22-September 2. Gearhart summer school, Portland, Ore.
- 25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.
- 29-September 1. Continuation committee, World Conference on Faith and Order, Clarens, Switzerland.



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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CAMERON, REV. KENNETH WALTER, to be instructor in English in North Carolina State College, Raleigh, N. C., beginning September 5th.

JOHNSTON, REV. HENRY, JR., formerly student pastor of the University of Alabama and assistant at Christ Church, Tuscaloosa, Ala.; to be rector of Franklin Parish which includes Trinity, Rocky Mount, St. Peter's-in-the-Mountains, near Callaway, and St. John's, near Ferrum, Va. Address, Rocky Mount, Va. Effective sometime in August.

MORGAN, REV. LUMAN J., formerly in charge of St. Paul's Mission, Martins Ferry, Ohio (S.O.); to be rector of Trinity Church, Rochester, Pa. (P.), effective September 1st.

SUMMER ACTIVITY

SAYRE, REV. SAMUEL H., will be in charge of St. James' Church, South Pasadena, Calif., during August. Address until September 15th, c/o Rev. George E. Renison, 2111 Chickasaw Ave., Eagle Rock, Calif.

NEW ADDRESSES

GROVES, REV. GEORGE C., formerly 30 Park Ave., Port Washington, L. I., N. Y.; 27 North Woods Road, Manhasset, N. Y.

MULLIGAN, REV. WILLIAM A., formerly 610 N. 9th St., Beatrice, Nebr.; 1610 N. Ogden Drive, Hollywood, Calif.

UNDERWOOD, REV. BYRON E., is now living at Apt. 1, 98 Hancock St., Cambridge, Mass.

SUMMER ADDRESS

THOMAS, Rt. Rev. WILLIAM M. M., D.D., Bishop of Southern Brazil, should be addressed at Caixa 549, Rio de Janeiro, Brazil, during July, August, and September.

RESIGNATIONS

BETCHER, REV. DR. JOHN A., as rector of Trinity Church, Lincoln, and in charge of St. John's, Elkhart, Ill. Address, 1301 N. Glendale Ave., Peoria, Ill.

GASQUE, REV. G. W., rector of the Church of the Incarnation, Atlanta, Ga., for 18 years; resigns September 1st, or as soon thereafter as a successor may be appointed.

ORDINATIONS

PRIESTS

DULUTH—The Rev. VERNON L. S. JONES was advanced to the priesthood by Bishop Kemerer of Duluth in St. Bartholomew's Church, Bemidji, Minn., July 6th. The ordinand was presented by the Rev. Ernest C. Biller and is in charge of St. Bartholomew's Church. The Rev. Howard A. LePere preached the sermon.

HARRISBURG—The Rev. WILLIAM LEROY DEWEES was advanced to the priesthood by Bishop Brown of Harrisburg in the Church of the Transfiguration, Blue Ridge Summit, Pa., July 10th. The ordinand was presented by the Rev. Arthur G. W. Pfaffko, and will continue as chaplain of City Mission, Philadelphia, Pa., with address at 503 S. 41st St. Dr. William H. Jefferys, superintendent of the City Mission, preached the sermon.

MISSOURI—The Rev. RALPH BONACKER was ordained to the priesthood by Bishop Scarlett of Missouri in Christ Church Cathedral, St. Louis, July 11th. The ordinand was presented by the Rev. Charles C. Wilson and is assistant at St. Paul's Church, Chicago, Ill.

VIRGINIA—The Rev. RICHARD W. DAY was advanced to the priesthood in St. Paul's Church, Richmond, on July 9th by Bishop Tucker of Virginia. The ordinand was presented by the Rev. George Trowbridge and will continue as curate of the Church of All Angels, New York City. The Rev. Dr. Beverley D. Tucker preached the sermon.

WEST VIRGINIA—The Rev. JOHN GARRETT SHIRLEY was ordained to the priesthood by Bishop Strider, Coadjutor of West Virginia, in Zion Church, Charles Town, June 24th. The ordinand was presented by his brother, the Rev. George W. Shirley, and will continue in charge of Grace Church, Elkins, and of St. Matthias' Church, Grafton, W. Va., with address at Grafton. The sermon was delivered by the Rev. Dr. C. Sturges Ball.

WESTERN MICHIGAN—The Rev. KNIGHT W. DUNKERLEY was ordained to the priesthood by Bishop Whittemore of Western Michigan in Grace Church, Ludington, Mich., June 24th. The ordinand was presented by the Rev. William A. Simms and will continue in charge of Grace Church, Ludington, and of St. James' Chapel, Pentwater, Mich. The Rev. A. Gordon Fowkes preached the sermon.

DEACONS

FOND DU LAC—WILLIAM STANSFIELD BOOKER was ordained to the diaconate by Bishop Sturtevant of Fond du Lac in St. Alban's Church, Marshfield, Wis., July 10th. The candidate was presented by the Rev. Henry E. Brendemuhl and has been assigned to St. Ambrose' Church, Antigo, Wis. The Rev. James M. Johnson preached the sermon.

UPPER SOUTH CAROLINA—NATHANIEL CHAFFEE CROFT was ordained to the diaconate by Bishop Thomas of Upper South Carolina in St. Thaddeus' Church, Aiken, S. C., July 10th. The candidate was presented by the Rev. William Johnson and for the present is in charge of the work at St. Paul's, Graniteville, S. C. The Rev. Dr. Royden K. Yerkes preached the sermon.

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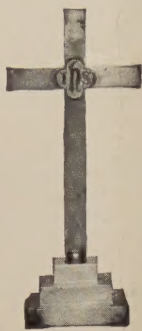
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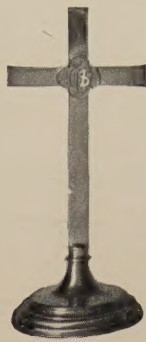
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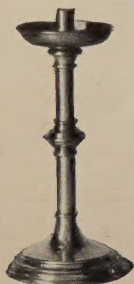


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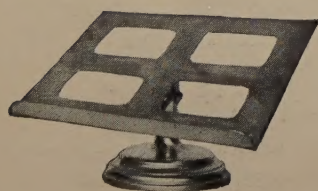
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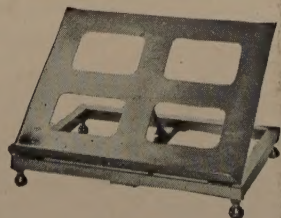


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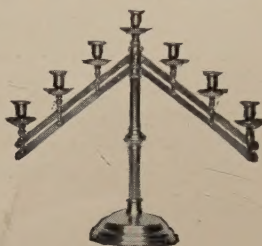
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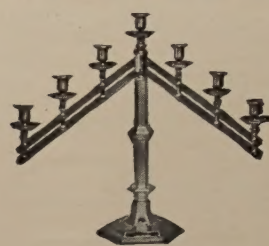
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